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The Non-Subscribing Presbyterian

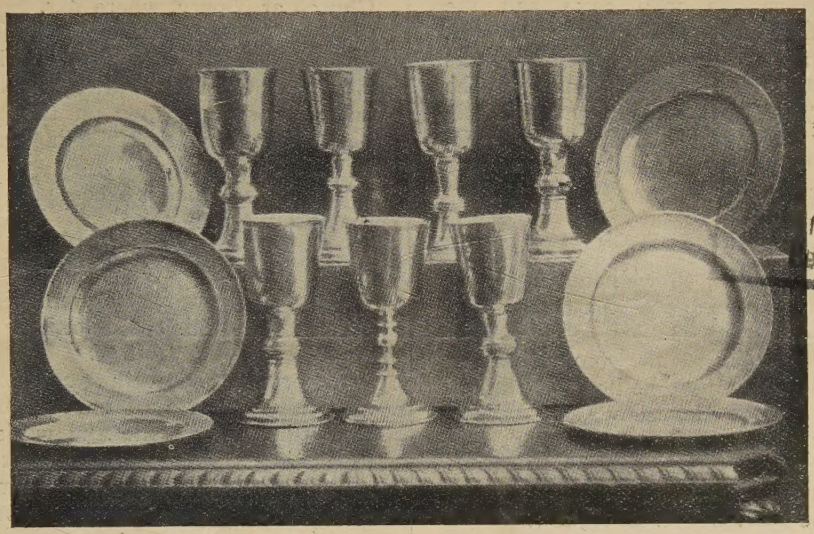
No. 386. DECEMBER, 1938.

VIRTUE. GOODWILL. TRUTH.

LUKE XII, 14. "On earth peace, goodwill toward men."

CONTENTS:

NOTES AND NEWS	Front Page.	CORRESPONDENCE	140
MEMORIAL TO REV. G. J. SLIPPER...	... 138	REPORTS	141
DO WE NOT AGREE WITH THIS? ...	... 139	WHAT "ORANGE" MEANS IN HOLLAND	... 143
HOLLAND AND PEACE	... 139	TWO VOLUNTEERS IN SPAIN—F. H. ALDHOUSE...	144



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NOTES AND NEWS.

"Virtue matters more than belief. Goodwill matters more than conviction. And Truth is truer in practised gentleness than in the most exalted teaching or profoundest wisdom."—G.S.A.

* * *

We wish all our readers a Merry Christmas and a Happy New Year; and again we express our warmest thanks and gratitude to all who have helped the magazine by giving it their interest and support, looking after its sale, and on a great occasion distributing unsold copies; especially do we thank the contributors of articles and of reports, as well as the pictures, and our colleagues on the magazine committee, who have given encouragement and advice, the Treasurer for his high efficiency in the discharge of his responsible duties, and our worthy printer, whose high standard of craftsmanship is an invaluable aid. Our strong desire has been to help the Non-Subscribing Presbyterian Church in every possible way, and to express the heart and soul of its message. Obscure though the Church is, it nevertheless attracted the attention of an Anglican Bishop, who mentioned it to a friend when that friend declined ordination which his Lordship had suggested to him, because of the difficulty he had in subscribing to the Articles, and this evoked the reply: "Well, the only ministry I know that would suit you is that of an obscure sect known as 'the Non-Subscribing Presbyterian'!"

Whether obscure or not, we have our work in the world, and that is to act as a leavening influence, liberalising the Christian Church. Tremendous and rapid changes are taking place in the religious and political life of the world; but all that is vital in religion will abide, whatever happens to the form in which it is contained.

* * *

The Rev. W. H. T. Tilson, M.A., of Greyabbey, has had a severe bronchial attack and at the imperative demand of his medical adviser, has had to forego pulpit duty during the month of November.

* * *

The congregations who have had the privilege of the ministrations of the Rev. W. Eakin, who practically acts for our Church as minister-at-large, will regret to know that he was suddenly rushed to the Royal Victoria Hospital for an operation for appendicitis. The matter was very urgent; but we are glad to hear that he is progressing favourably.

* * *

Mr. J. H. Gilliland, so well known to our congregations as manager of the Depository, 35 Rosemary Street, Belfast, after a few week's illness, which at the commencement came on so suddenly that he had to be taken to his home by the Rev. Dr. A. L. Agnew, passed away on November 3rd, 1938. The funeral, which was largely attended on Sunday, November 6th, at Carnmony, was conducted by the Rev. Dr. A. L. Agnew.

* * *

Mr. Gilliland will be greatly missed. At the Depository and also as Secretary of the First Presbyterian Congregation he did most efficient service. He was a man with a wealth of knowledge, and was always genial and courteous to his callers, and ready with a kindly hint in season. His earlier years as well as the later years of his life were spent in Belfast, and he had a retentive memory, which was of great assistance to any who were interested in the past history of the Non-Subscribing Presbyterian Church. He frequently supplied pulpits with great ability and was very keenly interested in the movement.

* * *

The Rev. J. A. Kelly of the Glebe, Dunmurry, has been unwell for some time past, and confined to his room. Mr. Kelly is one of the old "Fathers" of the Church; a native of County Down, he has spent all his life in the Non-Subscribing Presbyterian Church, and is one of the few remaining links with venerable Founders.

* * *

We regret to learn that the Rev. Mr. Montgomery of Holywood was knocked off his bicycle by a motor car, and received head injuries which debarred him from pulpit duty.

MEMORIAL TO THE REV. GEORGE JOHN SLIPPER.

With reference to the Memorial Tablet to the Rev. G. J. Slipper, which is placed in the Church at Newry, where Mr. Slipper ministered for twenty-five years, the Moderator of the Non-Subscribing Presbyterian Church, Rev. E. Savell Hicks, M.A., Dublin, preached an appropriate sermon on the Sunday, 4th September, when the unveiling was performed by Mrs. Slipper.

The tablet which is executed in bronze bears the inscription:—

IN MEMORIAM
Rev. G. J. Slipper
For 25 years the beloved Minister of
this congregation
1933.

Reports of the unveiling ceremony appeared very fully in the local papers, together with an outline of the life and work of the late Rev. Slipper, very similar to that given in the obituary in these colums, five years ago. The service right through was worthy of the occasion.

SUBSIDY FUND.

Contributions should be addressed to Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

January, 1939, number published on 24th December, 1938, Copy sent in before December 17th will be received by Rev. John Barron, Ballywalter, Co. Down.

The subscriptions from congregations for the Magazine are now due, and should be forwarded to the Treasurer, the Rev. Alfred Davison, Dromore.

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

DO WE NOT AGREE WITH THIS?

The current issue of the "Modern Churchman" contains the papers read at the annual Conference of Modern Churchmen. Dr. H. D. A. Major, in an editorial note says:—

The Times during the Loughborough Conference week, published the following declaration of religious faith, entitled a "Manifesto of Witness," signed by 178 Members of Parliament:

"In these momentous days when conflict and anxiety prevail on every side, we wish to bear our witness, for the encouragement of our fellow-men, to certain firm convictions gained from, and upheld by, the experience of life.

"We believe in the Fatherhood of God. We believe that to those who seek it, God gives guidance and help.

"We believe in the brotherhood of man.

"We believe that the hope of the world is in the freedom brought about by that brotherhood, and the practice, in the Spirit of Christ, of truth and justice which it entails.

"We believe that the human spirit desires to reach to a higher plane of conduct, and although prone to evil seeks through repentance and forgiveness to attain to harmony with the Divine Will.

"We believe that with the attainment of that harmony the understanding and wisdom and courage to settle the differences of mankind and bring peace will come.

"In this faith we would seek to live, remembering always that throughout the world there are multitudes holding, in varied forms, the same faith and moving towards the same goal."

Why is it not possible for our Church leaders to make this declaration the practical basis of Church membership in the Church of England? Such a faith, all must allow, is essentially Christian.—*Public Opinion.*

The above "Manifesto of Witness" needs only to have the support, say of double the number of Members of Parliament who have signed it, to make it the official standard of the Church of England. But, this would in any case be only for the laity, who are never called upon to subscribe to the Articles, or to take the vow of canonical obedience. Every man-jack in a diocese might be "modernist," "Unitarian," "Liberal Christian" or what not, but, a bishop is pope in his own diocese, and still could and would turn down an applicant for license to preach in that diocese, if he were not prepared to subscribe to anything more than is contained in the above manifesto. But, we have still fresh in our memory the case of a sincere Christian layman thinker, who accepted the creeds, with his own construction on them, (and whose else, ought he to accept?) being advertised in his own parish church, by authority of the Bishop, as excluded from the Lord's Table, because he claimed the right to think and act for himself.

HOLLAND AND PEACE.

Personal word of Her Majesty Queen Wilhelmina.

I agreed very much with the continuation of the call for moral and spiritual rearmament.

Now that the depressing days lie behind us, wherein the imminent danger stood so clearly before our eyes, now that for the moment the possibility of a total destruction of our civilisation has been averted, it is an uplifting thought to know all of us to be filled with the same wish to guard the blessing of peace.

This desire for peace forms a link between all nations. Yet this link, together with the strengthening of our military power is not sufficient—if this peace has to be lasting, it must be borne by the thought laid down in the call.

All of us without exception can personally contribute to the growth and development of that thought, by co-operating with all our hearts to the moral and spiritual rearmament, that inner pressure, which brings forth also an external readjustment and causes honesty, faith and love to become the directing powers between persons and nations.

Need I assure you that the deeper our conviction is and the more our own lives carry out this conviction and spread it in our own circles and outside it, the greater becomes the chance for the realisation of a better future.

Whosoever understand the characteristics of the time, knows that in this time we are asked to perform a deed of confidence, of self-sacrifice, moral courage and of faith.

WILHELMINA.

St. Michael's News, Holland.

Rabbi Simeon ben Jochai writes:—"In Elohim are three degrees, and each degree by itself alone; and yet notwithstanding they are all one, and joined together in One, and cannot be divided from each other."—The Kabala.

CORRESPONDENCE.

(To the Editor of the "N.S. Presbyterian).

Sir,—There is again a problem of finding supplies for some of our pulpits which may last for some time or may even become more serious. There are two students available and often four or more pulpits have to be filled. This means that laymen must serve in some cases every Sunday. For some reason the duty of finding these supplies often falls on me and I am sometimes put to a good many hours of work and often some expense running round telephoning and even wiring to gentlemen who may be willing to help. In several cases where a supply has been obtained I have received requests to send a different preacher next time, as some person or other has not agreed with his views even though the majority were well pleased. I think it is shameful in a church which professes to be broad-minded and have an open pulpit, that congregations should object to any preacher good enough to please the majority when other people have had the greatest difficulty in finding any one at all and when the preacher himself may have undertaken the service with a good deal of trepidation and only out of a desire to help.

I would suggest that our ministers impress on their people that if they cannot listen for one Sunday to a preacher with whom they do not agree they must have failed utterly to grasp the fundamental principle of our Faith. Also that they explain to them that whatever views these preachers may hold they have often come to them at great difficulty and not because they want to, and that they are under a considerable obligation to them and if they repay this by possibly hurting their feelings which is bad enough, it makes the task of those who are trying to help almost impossible. So far I have never known a church left absolutely without a preacher but it may happen. I have left my own congregation occasionally to a musical service to go myself to some church where only a dozen may turn up and my people have understood that they were helping indirectly elsewhere, but other congregations should be prepared to act in the same spirit. If no preacher should turn up people might add the missed service to the many others they have missed which they could have atended. Some of them might remember that it is their own lack of interest and enthusiasm which accounts for our churches being as they are. One would imagine that in a living church claiming intelligence and culture and offering a free pulpit laymen might be found in many of our congregations able to serve in emergency. Laymen's Sunday is a recognised institution in many places even where ministers rule the church and now that this is less so amongst us than in any other denomination we should expect our laity to manage in the pulpit as they have undertaken to manage in the Session room.

A panel of lay preachers will be absolutely essential in a few years. Meanwhile I hope some will come forward now and that congregations will hear them gladly. I would also urge our ministers who have only one service to go out of their way if possible to help in the evenings if asked elsewhere. They may be tired and feel that someone can be got but others of us are tired too with three or four meetings in a day and adding to this the problem of finding supplies as well is hard.

Yours, etc.,
A. L. AGNEW.

MARRIAGE.

KEENAN—EDGAR—At Newtownards Non-Subscribing Presbyterian Church, on Wednesday, November 9th, by the Rev. John Barron, Charles Keenan to Mary Ann Hagins Edgar.

DEATHS.

GILLILAND—On Thursday, November 3rd, James Heron Gilliland, of the Depository, 35 Rosemary Street, Belfast, aged 77. Very deeply regretted.

PATTON—November 10th, at her residence, Main Street, Greyabbey, Ellen, third daughter of the late Adam Patton.

Absence from your church is a vote to close its doors.

* * *

Why not try a silent meeting occasionally like the Quakers?—(Editor).

REPORTS.

Ministers' Conference.—The 324th meeting was held at Belfast, on Monday, November 7th, 1938, the Rev. Osborne Rowland being the host. The attendance was good. Apologies for absence were received from the Rev. W. Eakin, and the Rev. J. A. Kelly. The former had to go into the Royal Victoria Hospital at extremely short notice for an operation for appendicitis, which was immediately performed; and the latter has been confined now to his room for some time. Regret was expressed at the news of the decease of Mr. J. H. Gilliland, whose interment was on the day previous. Mr. Gilliland did valuable work as a lay preacher. A desire for the speedy restoration to health of the ministers on the sick-list was expressed. One item which came up for discussion was the question of pulpit-supply, which in the near future was going to present a serious problem. Another item was that of the representation of our Church on public occasions at Belfast, e.g., at the Cenotaph service. Dr. Agnew is in communication with the civic authorities on this matter. A very cordial expression of thanks was given to the Rev. Osborne Rowland and to Miss Osborne, and hearty good wishes to the Rev. Arnold and Mrs. Osborne, the latter being away from home, and hearty good wishes for the success of their work in Belfast.

Mountpottinger. — Harvest Services were held on Sunday, October 23rd, being conducted by the Moderator, Right Rev. E. Savell Hicks, M.A., of Dublin. Although suffering from a bad cold the preacher held his hearers enthralled, there being large congregations at both services; in the evening there was hardly a vacant seat. The members of the Women's League with assistance from ohers had tastefully decorated the Church and our thanks are accorded to all those who by their gifts of flowers and garden produce made this possible. The musical portion of the services under the direction of our organist, Mr. H. Shepherd, claimed particular attention. In addition to an augmented choir which led the singing of favourite hymns we were indebted to Miss Atkinson, Miss I. Brownlee, Miss S. Jamison, and the Victoria Male Octette for special items. Their efforts were much appreciated as also the readiness with which they responded to the invitations to participate in the services. E.R.J.

All Souls', Belfast.—Badminton every Monday at 7-30 p.m. We have a very full club, but we are short of men and we would be grateful to know of anyone who would care to join.

The Young People's Meeting which is held in the Crypt on Wednesdays at 8 p.m., has proved a success, but its continued success depends on the numbers who attend. It has been suggested that each member would try to bring a visitor to each meeting. If that was done we would soon have a very strong club. The meetings are quite informal—mostly taken up by games and open to all who care to come.

The Sale of Work was held on Friday the 18th. This yearly Sale is a a Congregational effort, in which everyone in the church shares.

We had one or two set-backs, Miss Love, the President of the Women's League, broke her wrist about six weeks before, and that depleted the small band of workers, who in the past years have been responsible for the success of the Sale. We are pleased to be able to report that Miss Love has now practically fully recovered the use of her wrist. Mrs. David Henderson was to have been responsible for the Home Produce Stall, but she was rushed off to a nursing home late on the night of Saturday, October 29th. She was operated upon immediately, and we are pleased to be able to say that she is progressing favourably. Mrs. Kelly was unable to be at the last meeting as she has sprained her ankle. We hope that she will soon be able to be about again.

Ballycarry.—The Ballycarry Branch of the Women's League held a very successful Whist Drive in the Carlton Hall, Ballycarry, on Tuesday, October 4th. The pleasure of the evening was greatly increased by the presence of the Rev. John Begg, of Larne, who arrived with a party from the Larne congregation. The thanks of the League are especially due to Mr. Samuel Caldwell,

dental surgeon, Belfast, and Mr. Jeffrey, station master, Ballycarry, both of whom gave valuable prizes and also acted as M.C.'s. The catering arrangements were in the capable hands of Mrs. John McKee.

Harvest services were held in the Old Presbyterian Church, Ballycarry, on October 16th. The morning service was conducted by the Rev. A. M. Bell, of Ballyclare, who delivered an extremely interesting discourse, which was very greatly apreciated by the large congregation present. At the evening service the Rev. John Begg, of Larne, preached an attractive and eloquent sermon to an overflowing congregation. The musical portion of this service was enhanced by a solo rendered with much charm and feeling by Miss Nancy Caldwell. The augmented choir also sang anthems at both the morning and evening services. The church was beautifully decorated by Mrs. John McKee and Mrs. Robert Millar, ably assisted by the members of the choir and the young men of the congregation. Much appreciation has been expressed by the members of the church for the devoted work of Mr. W. P. Campbell, the organist, who has given so generously of his time in the training of the choir.

First Presbyerian, Church, Downpatrick.—The members of above Church have resolved on providing a Manse for their minister. The Christmas Fair Fund is to be devoted towards that desirable object. A Committee was appointed to collect subscriptions, and it is hoped that a hearty and generous response will be made by the members and their friends so that the success of the Sale may be assured. Contributions in money, work or goods invited.

Mountpottinger Branch Women's League.—The monthly meeting was held on November 8th, when a paper was read by Mrs. Thomas Mayes, who took as her subject:—"Friendship with Germany," after which a discussion took place. Altogether this was very interesting and enjoyable. Afterwards during a social hour, Miss Nellie McCullough rendered two songs, Mrs. Patton and Miss Sarah McIlwrath acting as accompanists.

Ballee. — Harvest Thanksgiving Services were held on Sunday and Monday, October 23rd and 24th. The church was beautifully decorated by the ladies of the congregation, who are to be warmly congratulated on the results of their work. The preacher on the Sunday was the Rev. J. Glynne Davies, of Comber, to whom the congregation is indebted for helpful and inspiring sermons. A goodly congregation assembled on the Monday evening, when the service was conducted by the minister, the Rev. Charles Simpson, in the unavoidable absence, through indisposition, of the Moderator, the Rev. E. Savell Hicks. The choir gave an excellent rendering of "He saw the Wheat fields Waiting." The co-operation at the organ of Miss E. Pratt, of Downpatrick, at both evening services was greatly appreciated. The harvest produce was given to the Down County Infirmary.

A successful Whist Drive was held in the Schoolroom, on November 4th. Cordial thanks are extended to the ladies who arranged the refreshments, and to Mr. Harold Caven, who acted as M.C.

A Remembrance service was held on Sunday, November 6th. Local ex-servicemen attended, and a wreath, in Memory of the Fallen was laid by two of their number. Elgar's, "Land of Hope and Glory," was rendered with splendid effect by the choir, the soloist being Mr. R. Norman Greer, of Killyleagh. Miss E. Pratt officiated at the organ. In his address, the Rev. Chas. Simpson spoke of the lessons of the Great War, and of the recent threat to European peace, and appealed not only for the commemoration of the Dead, but also for a re-consecration of heart and mind on the part of the living, in order that the sacrifices of the past might not have been made in vain. Buglers of the 2nd Battalion Northamptonshire Regiment attended, and gave dignity to the service by sounding the "Last Post," and the "Reveille." The collection was in aid of the Earl Haig Fund.

On November 11th, the minister took part in the Downpatrick Armistice Day Ceremony, and on behalf of the Ballee congregation laid a wreath on the War Memorial—"In gratitude to God, and in Memory of the Fallen, 1914—1918."

WHAT "ORANGE" MEANS IN HOLLAND.

We know what the Orange Order is in Ireland, and that its title hailed from Holland. But, a new national movement has been set on foot in Holland for the binding together of forces for the coming generation. We learn from "St. Michael's News," Naarden, Holland, that a number of Dutch people, mostly of noble families, who have for centuries given more than ordinary service to their country, have taken an important decision in the founding of a National Centre, which is to embody many national, social and religious organisations in the country in order to strengthen a national consciousness. Four beautiful castles have been donated to this service, and the first of these has just been opened. It is intended to build this Centre upon a religious foundation, acknowledging God as Almighty, and the Source of All Authority. The Secretary gave at the opening of the first castle, the objects and working of the scheme: "In this chaotic time when the foundations of civilization are being shaken to their very roots, the Dutch people must be brought back to God and to "Oranje." It would be unhistorical, undutch, heartless and ungrateful, to give our hearts to new leaders. Especially in these times, only "Oranje" can lead the people to a happier future. Therefore, we, all of us, Catholics, Jews, Protestants, must strengthen the National Consciousness and start a federative body for this purpose. We must build a wall that will stand firm as a rock round the throne of "Oranje." A powerful national momentum has been set in motion.

THE DIVINE WISDOM.

Ephesians III, 9-11 "This grace was vouchsafed me, that I should enlighten all men upon the new order of that divine secret which God the Creator of all concealed from eternity—intending to let the full sweep of the divine wisdom be dis-closed now by the church . . . . in terms of the eternal purpose which he has realized in Christ Jesus our Lord." (Moffat's translation).

TO A VASE OF NASTURTIUMS ON MY DESK.

Between me and a pile of ugly litter
You strike a bar of singing glamour
And a zone of light . . . .
Thro' the long hours of sunny joy
Into your pages have you gathered
Rays of exquisite warmth and wondrous grace
And the magic of Colour. . . .
When the clouds obscure the sky,
You still shine on;
When the rain falls,
You keep a rift of gold in the greyness. . . .
All is not gold that glitters,
But you glitter in such a way
That you make
Metal-gold dull and torpid . . . .
Your light is never extinguished the whole day long,
And if at night the sheen upon your petals fade,
And you begin to droop,
You do but symbolise the unceasing process
Of that change
Which gives man birth and death—
Tho' yours is but change from bloom
To triple seed
A legacy of promise
Of beauty in summer days to be—
But there is in your luminous lustre, immortality—
In your transparent radience, spiritual assurance—
As tho' you had entrapped the Sun within your cells;
Imitating His loving Goodwill—
Giving out your cunning conviction to all alike
That Life was meant for Grace,
And not Aggressiveness.

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TWO VOLUNTEERS IN SPAIN.

Kevin Brenan was advancing to the attack in the neighbourhood of Badajoz. He was a member of the Irish Brigade co-operating with General Franco's forces. Kevin was dodging from cover to cover, for every time he became visible a noise like a flight of insane bees indicated that snipers were insistent if inefficient. Kevin, hot, dusty, and with a strong conviction that his number was up crouched behind a broken wall. He felt certain if he remained there a high explosive would register a direct hit, indeed the wall had already suffered from such a visitation. If he went forward the snipers would have luck at last, and a sprawling heap of old clothes with a corpse inside them would be all that would remain of the sprightly Kevin Brenan.

"It's dam' hard for a fella' to know what to do" he muttered "I can't see one other lad of me blinkin' brigade, nor none of the dirty reds either; but they have me, and that's a certainty. If I stop here it's smithereens I'll be in next to no time. If I go back I'll be hit in me own back, an' if I go forward I'll be hit in front. What the divil will I do at all?"—BANG—

After a period of complete darkness and silence Kevin found himself under a blue soft sky, and sitting up he began to feel himself gingerly. To his intense relief he could find no wound, contusion, or abrasion of any kind. "How the divil did I get here?" he asked himself. "Why, there's home, and these's the blinkin' jackass with the two creels of turf on his back comin' from the bog. An' there, be' the hokey, is me wee brother Jimmy walkin' behind him. Jimmy! Jimmy! I say."

No notice did Jimmy take of this call but plodded on without as much as one glance at the hillside. "Can he be deaf all of a sudden; I shouted loud enough to be heard a mile away. An' be dad, the dog beside him doesn't hear me either; he never let a bark out of himself. Oh laws! what's the matter? Am I asleep an' dreaming? This is Corrymelish, I feel the fresh air an' smell the soft smell of the turf. I'll pinch me'self. Ah! I can feel anyway. Maybe I can't be shouting as loud as I thought. There's home, and there I'll go." And there Kevin went.

As he got close, with a perfect imitation of his recent deploying movements, he dodged about to avoid being seen. He reached the window unobserved which, for it was summer, was open. He saw his mother sitting on the settle, and Jimmy was saying "I don't know what was on me, Ma, but I really thought I could hear Kevin calling me. I knew of course it couldn't be. Still it put the heart across in me, so it did."

"Ah, me poor wee laddie, ye were fond of poor Kevin. God rest his soul. It was just yer remembrance seeming to be real. Poor Kevin is wid God. 'Fell in action, fightin' gallantly' the Gineral's message said. Ah, I miss him every hour of the day. But it's proud I am to be the mother of a Christian warrior, martyred be' them cursed reds. If he could only be wid us just to say good-bye, but that's not possible."

Kevin cried "Mother, here I am" and was relieved to see her look up at the window, but to his horror she evidently did not see him tho' his head was actually pushed over the casement. Mrs. Brenan crossed herself, "On the souls of all the faithful departed, sweet Jesus have mercy. Amen." And turning to Jimmy said "I felt just like you did a'while ago. Maybe Kevin is thinkin' of us, and' wishin' for us to pray for him. We'll say the rosary for him specially this night. Ye, Jimmy, say a Hail Mary for him when ye think of him any time."

"God!" Kevin said, "it's dead I am, an' neither in Heaven or Purgatory. Am I goin' to the other place? Who's that comin' down the road. Why, it's that dam fella' Shawn Sullivan that was on the side of the Reds. Well? ye dam red. Can ye hear me, hey?" "'Course I can, ye rotten Fascist. Are ye mad about everything else as well as bein' on the wrong side?" Shawn replied. "An' ye see me?" Kevin asked. "'Course I see ye, an' I'm not lookin' at much when I do see ye. Are ye gone clean crazy?" "Then ye're dead" Kevin said. "Ah, go chase yerself, dead is it? Dead is dead. Ye

hear nothin', and are nothin'. As comrade Lenin says, 'Religion is the opium of the people.' Ye're well doped, me fine young covey." "Very well, ye blurry atheist, if ye are alive take up a stone and break a window in me home. I'll pay for the glass." "Sure Dopey, sure, I'll wreck the whole dam shanty on those terms an' gladly. So here goes. Why, what's on me? Me bloomin' hand can't lift the blommin' stone. It's paralysed I sure am! Here help! Come out av' that house. I'm wid a bloomin' lunatic, an' I think I'm balmy me own self. Why no one hears me. Look here Kevin, darlin' maybe I was too hasty, maybe (O laws!) religion is true after all. Do ye think if I was to make an act of contrition it might help? I was deceived by them bloomin' Communists. Do ye think we can get to Heaven after all, do ye?" "I sure hope we can, but where is it? There's that hill called the 'Mount of the four beautiful Saints.' Suppose we climb it. That's going up anyway."

In what seemed only a few steps Kevin and Shawn reached the clouds that veiled the summit. Sure enough the hill top seemed to touch the azure, or the sky had come down and touched the summit. A golden gate was before them. Before it was a table of white shimmering stone. Behind it sat a man wearing what appeared to be a monk's white flowing habit, with cowl half covering his bearded face. Two boy angels sat at his right hand and his left, and those young angels, red-haired and black-haired, looked rather like Kevin and Shawn had looked in their most devout moments as boys, though they certainly never had looked angelic even then.

The two soldiers marched up to the table, clicked their heels and saluted, "Corporals K. Brenan and S. Sullivan of the O'Duffy Brigade of General Franco, and the auxiliary Irish Brigade to the Spanish government, reporting here for judgment, sir" they said in one breath. The cowled man courteously returned their salute. "Quite correct" he said. "Pio, guardian angel to Corporal Brenan give me your account of his general conduct." "It was very mixed, me lord," the boy-angel said, "the worst about this man is he's a heathen."

This was more than Kevin could stand. "Ye little liar!" he hissed, "Please, me lord, it's false. I was a first class Christian. Why, I'd have cut the throat of anyone who did not believe what I did. I would so. That's the kind of Christian I was." "Exactly," the hooded man agreed. "That's what he says, and you plead guilty." Kevin was too much taken back by this speech to say more.

The boy-angel continued. "He worships a bogey who he thought was God. He was too narrow-minded and hearted to know it was just a bogey. But there are points in his favour. He did believe, and went out to Spain to make others believe in that bogey, so he was sincere, though mistaken. Now, in his favour is this. When a house took fire there was a hen-house, full of hens, took fire also, and Kevin tore away the burning planks with his bare hands and freed those hens. His hands were in bandages for a fortnight afterwards. That was a noble deed of compassion, my lord."

"You did that, Kevin?" the Judge asked. "Oh yes, I couldn't let them poor fowls burn. What about it?" Kevin asked. "The point is strongly in your favour, defendant" the Judge replied. "Now I will mention something I personally know about you. You found a young Spanish boy dangerously wounded and you got him a seat in the baggage waggon. You carried your baggage all a hot day to give him room. In the evening he died, and though you were thirsty, you gave him the last drink of water in your flask. I was there and know it all."

"I didn't see you sir," Kevin answered. "it wasn't much to do for the poor kid—a nice lookin' little chap. Yes, he croaked all right."

The Judge turned to Shawn. "Bono, guardian angel of Corporal Sullivan what is your testimony?" "Well, my lord, this man thought he was an atheist. But he believed in Liberty, Equality and Fraternity, so he did have a fairly clear vision of Eternal Goodness. As a boy he found some men had got a young badger in a barn. They meant to draw that badger, in other words, to worry him to death by setting dogs to bait him. Shawn got a key that fitted the door of the shed

and he let the badger go. The men beat him on his bare back till the blood ran down. When they let him down, with his clothes half off him and he bleeding, he said 'It would have hurt the badger worse, so I'm glad I let him free,' and they were afraid of him and let him go."

"Yes" the Judge said, "and my own testimony to you is, You were in a trench with a wounded enemy who was shot through the lungs. You sat up with him all night, gave him water to drink, and lifted his head repeatedly to let him breathe. The last time you lifted him up you lifted him as high as Paradise."

The Judge looked at the two soldiers and said "I was both that man and that boy." "Why, sir, who are you?" the two trembling men asked. "My name is Christ" he answered, throwing back His hood, "Inasmuch as you did it unto these my brethren, you did it also to Me. Come, my sons, you have much to unlearn, and much to learn. I will be your Teacher." And the Golden Gate swung open.

To open Heaven's gate there is one key;
'Tis love to all who need our charity.
For He Himself who reigns above,
The universal King, is Love.

F. H. ALDHOUSE,
Old Town, Dublin.

KHASI NEWS.

We have received a geographical number, a single sheet, with an instructive map, and descriptive notes. These sheets are for pinning up in schools, or somewhere in churches, to show clearly and simply, just how many native churches there are, and where situated. There are seven of them, a sort of circuit under the supervision of the Rev. Margaret Barr. This movement which was a spontaneous one, was the outcome of Methodism, and there is still a good deal of the spirit of old Welsh Methodism prevailing there. The orthodox missionaries were Welshmen, and in the rugged, mountainous nature of the country, this mission station has a suitable centre. The congregation are widely apart, and the physical surroundings are widely different in their characteristies at various places.

But, as there will be one copy at least set up, in each congregation, we need only invite our readers to examine them for themselves.

A Khasi Calendar for 1939 has been published, showing the congregation at Laban, "after service," not yet dispersed but simply waiting about, some seated on forms and others in the distance. The price is 9d, post free 10d. In quantities for Sales of Work, etc,—7/- a dozen, allowing a profit of 2/-. "Khasi Calendar," Essex Hall, Essex Street, London, W.C. 2.

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